UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, JUNE 11, 1891. — NUMBER 15

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, J. VILA BLAKE, CHARLES F. DOLE, JOHN R. EFFINGER, EMIL G. HIRSCH, FREDERICK L. HOSMER, WILLIAM C. GANNETT, ELLEN T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, HENRY DOTY MAXSON, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

	PAGE.
EDITORIAL.	
Notes	129
The Boston Anniversaries	129
Crystallized Worship.—W. C. G.	130
Men and Things	130
CONTRIBUTED AND SELECTED.	
A Treasured Sorrow.—GEORGE BIRDSEYE	131
A Stubborn Myth.—A. B. C.	131
CORRESPONDENCE	131
CHURCH DOOR PULPIT.	
The Coming Synthesis of Religion: Contribution of Universalism.—Rev. AUGUSTA A. CHAPIN	132
THE STUDY TABLE	133
NOTES FROM THE FIELD	134
THE HOME	135
ANNOUNCEMENTS	136

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

W. G. TODD, the pastor of Unity Church, Topeka, is a busy man. Twice a week he conducts meetings one hundred and twenty miles away from his residence, and recently in a card to the local papers he offered to meet anywhere the working people of Topeka, whose alleged indifference or opposition to the churches he calls in question, to consider with them the great problems of the day, to study religious problems with them, not from the standpoint of any sect or denomination, not even the Christian, but to try to look at every question in the light of universal law, to find its scientific basis. We shall watch with interest the result of this proposition. If more ministers would thus seek to face the problems of the day in the presence of those who are most agitated by them, it would be a great step towards the noble solution of the same.

THE first forecast of the next season's Unity Club fruit that has come to our desk is a clear and suggestive outline from the Unity Club of New Bedford, for ten nights' work on important living questions of the day, suggesting a paper on each subject, with one or two references to guide the student's reading. This early preparation for an important season's work promises well. We hope that most of our Unity Clubs will succeed in giving to their members some definite and clear hints of the work proposed for next winter, before the vacation leisure comes on. Let them take to the woods, the seaside and the mountains, books or other helps bearing on the winter's study, so that the leisurely preparation may bring maximum pleasure to the work that awaits them. We congratulate our friends in New Bedford, and would suggest that those who would like to take the hint ask our good friend, Paul R. Frothingham, for a copy of this outline.

THE president of the Columbian Exposition has lately expressed his own views very clearly on the question of Sunday exhibitions, and claims also to speak the sentiment of the directorate. As a Unitarian and man of progressive ideas, Mr. Palmer's views on this subject were easily predicted, and we hope the event will prove that he has spoken correctly for his associates. The World's Fair will be open in all the exhibition departments on Sunday, he tells us, for at least a part of the day. The machinery will not be kept running, and opportunity for the exhibitors to gain needed rest will be given, but the Fair itself will be open to visitors, who Mr. Palmer thinks had better be given an opportunity of spending their unemployed time here than in less safe and reputable places.

THE *Outlook* is a quarterly publication devoted to the interests of the collegiate instruction of women. In the April number appears the printed discourse of Rev. Mila F. Tupper read before the National Woman's Council in Washington last February. After reviewing the general status of women in the pulpit, in both the orthodox and liberal church, Miss Tupper says, we think very wisely, "I can not indorse the plea for the woman in the ministry when based upon her greater virtue. I think one may easily exaggerate the relative goodness of women. And if that goodness rests, as is generally believed, upon comparative freedom from temptation, it is no added qualification for the ministry. It is the conquered temptation, the trait that represents self-conquest, which will give to man or woman power here. If I believed that woman's virtue was the inevitable, instinctive thing that many people feel they honor women in believing, I should not feel she had any right to face this world of temptation and struggles, of weakness and sin, with any message of righteousness. But the God of nature has seen to it that virtue is not lightly earned by mortal man or mortal woman."

UNDER the inspiration (?) of anniversary week, E. C. Towne writes a letter to the *Evening Transcript*, Boston, on "The Failure of Unitarianism," in which he attempts to prove the text laid down in the wording of his title by a review of the Emerson and Parker chapters in our denominational history, and the treatment some of its younger living apostles have received at the hands of their more conservative brethren. He speaks of Dr. Hedge as one of the best minds in the denomination, but who looked with sharp theological distrust on the work of his former pupils, Gannett and Chadwick. There is enough truth in all this, but Mr. Towne should read what Mr. Chadwick has to say on this point in his discourse on Dr. Hedge, published in his latest volume of sermons, "The Power of an Endless Life." While admitting the widening discrepancy of view that came between his old teacher and himself, Mr. Chadwick speaks of him with unwavering affection, and altogether takes the matter much less seriously than Mr. Towne does. The latter, while he relates undoubted facts, speaks too much in the narrow, reactionary spirit of the theological pervert.

WE like much that new and wholesome idea of saintship laid down in some recent words of Julia Ward Howe, who wishes by all means to preserve the list of saints in the world, and make it stand for purity of life and deed above profession; but, she adds, "these saints must be brave as well as pure. Unworthy doctrine must not escape their reprobation. When a just cause is contemned, they must stand by it. If the world shall cast them out in consequence, it will not be their fault." Sainthood has been too long regarded as a condition of high and matchless endurance only of great suffering or wrong. It is time we added the man of unfailing courage and energy devoted to a difficult cause to the calendar,—men like Garrison and Phillips along with those of milder stamp, like Fènelon and Channing.

THE argument of expediency, so earnestly condemned by the followers of absolute dogma in religion and morals is yet often to be found in their own declarations, as in the following from our great and honored Agassiz: "I will frankly tell you that my experience in prolonged scientific investigation convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowlegde—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown." The scientific rationalist might admit the "stimulus" to both thought and action derived from the assumption of a belief in a God thus described, but he would add that the supposed benefits of a certain hypothesis offered no sufficient reason for accepting it, and that all such benefits can but prove something else when discovered to rest on a false or purely suppository basis. He would say that truth is not only the single end the philosopher should seek, but that it also affords the only safe and lasting inspiration both to faith and human conduct.

THE summer school is becoming an established feature of the vacation period, and is not so anomalous as may at first appear. Experience demonstrates that change of occupation and environment, not complete idleness, brings real rest. Among these summer assemblies for the coming season none presents a more attractive list of subjects and lectures than the "School of Applied Ethics," to be held at Plymouth, Mass., beginning early in July. There will be three general departments, Economics, History of Religions, and Ethics. The first will be in charge of Prof. H. C. Adams of Ann Arbor, Mich., who will give eighteen lectures on the History of Industry in England. Single lectures and one or two shorter series from other speakers will accompany this course. The study of the history of religion will be conducted by Prof. C. H. Toy of Harvard University, whose liberal scholarship fits him pre-eminently for the place. The department of Ethics, it is needless to say, since the school is under the auspices of the Ethical Culture Society, is to be under the supervision of Prof. Felix Adler, who also will give a course of eighteen lectures covering the discussion of ethics in its application to the personal, social, and business relations of life. Single discourses from other lecturers also accompany the last two courses. The programme is complete and thorough, dealing with the highest themes in a broad constructive spirit.

The Boston Anniversaries.

This year counted among the western pilgrims to Boston, John C. Learned, F. L. Hosmer, H. D. Maxson, Ida C. Hultin, S. M. Crothers, J. H. Crooker, John Snyder and the senior editor of UNITY. Mr. Learned, whose face had not been seen at these meetings for several years, was royally welcomed. He occupied the post of honor in delivering the Berry Street Essay to a large audience exclusively of ministers. It was a study of "Three Phases of Worship," the excellence of which demands it should speedily appear in printed form. He also spoke on the "Unitarian Opportunity" before the Free Religious Association on Friday morning.

Mr. Maxson addressed the ministerial union on Monday afternoon, a meeting which most of the western representatives were unable to reach on account of the long distance between their Sunday preaching places and the Boston Mecca. He spoke on "A Basis of Fellowship, Not a Basis of Faith" and touched the key-note, not of the week only, but of the Unitarian year and of this Christian decade.

Of course the culminating interest of the week, to Unitarians, centered in the annual meeting of the A. U. A. on Tuesday morning, where the usual attractions and interests which gather around the secretary's report, the financial exhibit, the building loan fund, Japan and other missionary interests, were all subordinated to the subject of the election and the fellowship problems therein involved. Interesting as the above-mentioned features of the meeting were in themselves, while the A. U. A. *spirit* was on trial not much enthusiasm could be aroused on minor points. The temper and attitude of the A. U. A. was felt on all hands to be of more importance just now to the Unitarians of America than the amount of funds collected or reports of so-called "work."

No one present at this Tuesday morning meeting or who studied its results as reflected in the daily papers and in the discussions continued in the lobbies and the halls at Headquarters, could find much warrant for the comforting assumption behind which so many of our eastern brethren have heretofore taken shelter, that the problems which the famous "Cincinnati resolutions" brought to the front represented only some western disagreements, a geographical disturb-

ance in which Boston and the Unitarians of the East are in no way concerned, and towards which eastern Unitarians have no responsibility. The delegates present promptly divined the chief business of the year and went straight to the work. There was no attempt at circumlocution, or parliamentary strategy. The report of the nominating committee, which ignored the entire field of the Western Conference by offering no representative of that territory as a candidate, was promptly followed by Mr. Hosmer's minority report, putting in nomination Mr. Effinger, secretary of the W. U. C.; Mr. Batchelor presenting the name of Mr. Crothers, of St. Paul, in place of his own. Fortunately there were no personal complications. The eminent fitness of Mr. Crothers for a position on the board was most cordially recognized by all parties. And against Mr. Effinger, as a man, there was not a whisper or a suspicion anywhere. The simple question was whether the Western Conference should be restored to the old place of confidence in the A. U. A. which it lost in 1886 by the passage of the open fellowship resolution. Those who a few years ago were earnest and honest in declaring that the W. U. C. by virtue of this action had "forfeited its right to the Unitarian confidence and name," showed a conciliatory spirit and desire to atone for that harsh judgment by presenting the name of Mr. Crothers, a man who "has never regarded the Cincinnati action sufficient cause for schism," and, although not approving of it, has never withdrawn his sympathies or co-operation from the Western Conference. The arguments used against the election of Mr. Effinger were those of expediency and administrative policy. No one revived the cry of a few years ago of "Godlessness" and "infidelity"; only, "now that we have cut loose from the W. U. C. let us stay so, for fear of future complications," was the sentiment of those opposing Mr. Effinger's nomination.

We have no space to reproduce the arguments on either side. The debate will doubtless be printed in the *Christian Register* in full, although we write before its arrival. We trust all will read it. The simple fact remains, that the American Unitarian Association which seeks and finds intimate confidential relations with the missionary activities of all the other local missionary organizations in the country, even paying a large proportion of their expenses, and controlling the appointment of the secretaries of the Middle, Southern, Rocky Mountain and Pacific Coast Conferences, has refused once more any recognition of the best sustained, most extensive and oldest missionary organization within its territory, and this though the Conference asks but one place out of eighteen on its executive board.

Nevertheless the result of that Tuesday meeting may be regarded satisfactory and encouraging to the friends of the Western Conference. The issue was fairly stated and openly recognized. Influential and representative men of the East pleaded for that representation which is only possible when *representatives* are recognized. Mr. Effinger received a gain of 124 votes over last year, nearly double. Eighty-one additional votes would have elected him. Had it not been for the large number of life members present, who necessarily came chiefly from the old and more conservative parishes in and around Boston, and the somewhat unexpected, and as some think unparalleled, ruling of the chair that life members who were also delegates were entitled to cast a double vote, Mr. Effinger would probably have been elected this year. However that may be, it is reasonable to expect the full accomplishment of the desired result next year. At least it is certain that the same question will be presented in much the same way and will continue to come up until the principle of open fellowship shall be regarded as no bar to Unitarian sympathy and co-operation; and the "pure Christianity" of the A. U. A. be found large enough to include the workers for "Truth, Righteousness and Love," in the W. U. C. The question is now fairly before the Unitarian House, and the signs are that the House is going to take up the question, discuss it, work on it until either the Unitarian name is relegated to that limbo of sectarian titles avoided and suspected by the cosmopolitan spirit of literature, science and religion, or until it vindicates its central inspiration by becoming hospitable enough to welcome into its fellowship all the followers of Universal religion, *religiously* refusing to allow any theological terminology to mark the bounds of religious thought or feeling.

Many other features of anniversary week deserve mention. The Sunday-schools Society's large and hearty meeting, the Unity Club consultations, the preparatory work for the approaching National Conference, the Woman's Suffrage Rally, the Browning Society's Annual Feast and, more prophetic than any of these, the still pioneer and heroic meetings of the Free Religious Association. These, together with the many hand-clasps and hurried exchanges of love's greetings and encouragements, are among the memories of the crowded week that may not here be spoken of. How can one put all this and a journey from Chicago to Boston and back between two Sundays, into one editorial?

Crystallized Worship.

I.

No wonder the Episcopalian loves the service in his prayer-book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple stately phrases move on like solemn music. Observe their orderly procession:—first, the head bows in quiet confession, and then uplifts a bright and singing face; then follows reverent listening as to oracles, Bible oracles, broken by peals of praise; then the firm tread of the "Creed"; and last, the bowed head again in the long low responsive murmurs of the collects and the litany. Each part a beautiful detail, each richly varied from the next, yet all conspiring to unity. The service is a work of noble art.

And it is what public worship should be, a *communion* service. The book is truly called "the Book of Common Prayer." The people make together that "General Confession" with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people voice in unison their Credo; the people respond, petition by petition, in the litany, and take each of the Ten Commandments to themselves, and by Amens appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads his part alone, so closely do the people follow him. Many ages and experiences and moods can enter into this service, and each find that which is its own; the little child in its first church-going will recognize the "Our Father" he has learnt at home, and to the old in years, and love of it, it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his church, the traveler is a native and the stranger feels at home.

The service, too, is old, and links the generations in communion. It is a century old as used here in America, three centuries old and more in its English form, while by many a phrase and formula it is related to Latin mass-books of the ancient Mother Church. The Glorias come resounding down from that early Christian church that even mothered Rome's. The *Venite* was the "invitatory" chant in Ambrose's time, and the great *Te Deum* was composed, tradition says, by Ambrose for use at Augustine's baptism. The longer Creed is like a phonogram of party cries heard in fourth and fifth century Church Councils. One prayer is caught from the "Gold Lips" of Byzantium, and one from Jesus' lips, while the psalms are borrowed from the hymn-book of the Jewish Temple where Jesus may have heard them, and the Ten Commandments broke, perhaps, the mountain silences of Sinai. Thus the upgathered worship of the ages reverberates in the service for those who listen deeply. What wonder that the Episcopalian loves his Book of Common Prayer!

But there is another side. Judging by the frequent failure of the reader, it is not easy to render the stately service statelily. The hand-gallop of the ordinary clergyman, pressing without pausing along its highways and its byways, seems by no means reverential to a listener not engaged in keeping up with him. Can the priest under such strain to reach his finish in due time, be really *thinking* as he prays? And so quaintly distant from the natural believing of to-day are some of the ideas and phrases, so archaic is the thought of God, of Christ, of Scripture, and of man's relation to all three, that a wonder rises. Does the priest quite *dare* to think as he reads on? Do these fine-faced, thoughtful, modern-minded men feel no sense of unreality in what they are repeating? Even if with high conscience they can answer, "None," there still remain the dangers that always cling, like shadow to its substance, to a crystallized, established ritual,—the risks of cherishing the form and show above the spirit of worship, of valuing the fathers' faith above the freshening truth, of holding uniformity as a more sacred thing than freedom; the risks of ecclesiastic immobility which makes the slightest change from wonted words and customs almost impossible without a church convulsion. Along with all this goes the danger of superciliousness in religion, that bigotry of daintiness, so frequent with Episcopalians, which corresponds to controversial bigotry in bodies of a coarser grain and a more earnest nature. The history of all Churches with old liturgies shows how real and great and unescapable these dangers are.

Not that Churches without liturgies entirely escape them. Simplest forms of worship can be held as rigid as the richest, and a creed alone may crystallize religion more solidly than any forms of worship can. But certainly freedom and simplicity in worship tend to *lessen* all these risks, tend to make for freshness and sinceriry. As a means of sharing *closet-realities* of prayer, there can hardly be comparison between the liturgy and the free worship, so greatly has the latter the advantage. And even if less congregational, the latter is apt to be, and to be felt as more truly democratic; for ritual is in its essence aristocratic, and in some degree its subtle charm is due to its making the partaker one of the elect. As for grace and dignity, which are for chastened tastes imperilled by all voluntaries, at least it may be said that the freer type of worship has more of that grace that comes and goes with plastic elements. If it do not so often give the feeling of cathedral aisles, it oftener gives the sense of green fields and winds and morning in the sky. If in evanescent touches only, yet in such touches it exceeds in beauty and impressiveness almost any reach of liturgy.

W. C. G.

Men and Things.

IT is said that Buddha is worshiped in Paris in various private temples, where the devotees meet regularly to pay homage to the "Light of Asia." Most of the Buddhists are Japanese, but among them are many Frenchmen and a few Englishmen.

A NEW system of house wiring for electric lighting has been invented consisting of continuous tubes of insulating material, through which the wires are drawn. The tubes are made of paper soaked in hot bituminous material, and are said to be hard, strong and tough.

IGNATIUS FOSTER, of Newtown, L. I., one of the most widely traveled orchid collectors of the time is said to have wandered over a thousand miles up the Brahmapootra River in search of a single rare specimen, and its discovery paid him well for his time and trouble.

TO THE celebrated diamonds of the world will now be added the blue diamond recently cut at Amsterdam with the most successful results. It weighs forty carats, and is of remarkable brilliancy, also perfectly clear, without the slightest vestige of a flaw. It is called "The Blue Star."

A CONTRACT has been drawn up by a well known lawyer, signed and sworn to by some twenty-odd of the leading business and professional men of a certain town called Wellsville, the name of the state not given, agreeing in the future neither to "treat" nor be "treated." The badge of the order is a small copper cent worn as pin.

A FLOATING rock is one of the wonders of Corea. It seems to stand in front of the palace erected in its honor, and is an irregular cube of great bulk. It appears to be resting on the ground free from support on all sides, but two men on opposite ends of a rope may pass it under the stone without encountering any obstacle whatever.

ALTHOUGH Victor Hugo lived for more than twenty years on English soil (the Island of Guernsey), it is said he prided himself on not knowing nor understanding a word of English. This Guernsey house belonged to him, but he paid ground rent to the Queen to the amount of—two live chickens paid annually to the Governor, representative of her Majesty.

THERE is no mistaking Mr. Talmage's meaning, even when his rhetoric is a little confused. "There are no 'happen-so's' in our theology;" he lately said. "If I thought this was a slipshod universe I would go crazy. God is not an anarchist. Law, order, symmetry, precision, a perfect square, a perfect rectangle, a perfect rhomboid, a perfect circle. The edge of God's robe of government never frays out. There are no loose screws in the world's machinery."

AN experiment in the direction of Sunday observance has just been made in France, where the minister of public works has signed a measure by which the goods stations which are now kept open until noon on Sundays and holidays will be closed after 10 o'clock except in case of certain specified merchandise. It is understood that the railway companies are ready to adopt still more liberal measures of a similar kind if the new rule is received with favor by the business and general public.

THE recent unveiling of the Linnæus monument in Lincoln Park, Chicago, was a memorable event in Swedish circles. Robert Lindblom, president of the monument association, made the presentation speech, in which he paid a high tribute to the men who have made the name of Sweden famous. "The canopy of science," he said, "contains no brighter stars than those in the Swedish sky; no poet in any land or clime ever portrayed the passions of men any better than have those of Sweden, who drew their inspiration alternately from the midnight sun and the midday twilight."

A WORTHY New York charity is the Gilbert A. Robertson Home; a summer home for poor families, established under a bequest of about $125,000 made by the will of Mrs. Rebecca E. Robertson as a memorial of her husband, the late Gilbert A. Robertson, of the United States Navy. It is meant to enable an entire family to take an outing together without expense. The home is situated in the country, a short distance north of Yonkers, on the high ground between the Hudson River and the Valley of the Bronx. It includes an estate of seventeen acres, with a very large and comfortable dwelling and outbuildings.

Contributed and Selected.

A Treasured Sorrow.

I had a sorrow;
I cast it away,
And sought a joy
In its stead to stay.

I found it not;
But a longing pain
Bade me turn, content,
To my sorrow again.

Old loves clung round it,
And memories sweet;
White were its wings,
Though bleeding its feet.

No more forsaken,
No more to part;
I treasure my sorrow
A joy in my heart.

GEORGE BIRDSEYE.

A Stubborn Myth.

According to the traditions of almost all heathen nations, as well as that of the Bible, man possesses a nature that was once perfect, but by reason of sin and error became depraved and corrupt. It is not alone a Christian, or more accurately, a Jewish conception, this of the fall of man. The golden age is by almost all peoples placed in a remote past when the gods enjoyed familiar intercourse with men, and men were themselves happy and without sin and its penalties. Many men to-day believe, or pretend to believe, that man is totally depraved, that we are by nature children of wrath, that there is no soundness in us. The nature that began with so much of promise was hurled down to the lowest depths of degradation. Virtue upon the earth was vanquished and dethroned, and God saw that all the imaginations of the thoughts of man's heart were only evil all the day. He could not brook such wickedness, and destroyed man from off the face of the earth; only Noah was left alive, and those with him in the ark. After the deluge God set his sign, the rainbow, in the heavens, that never again would he thus destroy mankind. But sin remained. One people remained more faithful than the others and became God's chosen people. These he guided through the ages in a special manner, and at length raised up among them Jesus whom the world calls "Christ" or "Messiah," because the Jews were looking for a deliverer who was to be so named. This Jesus by his blood or by his divine nature, as being in a unique sense the son of God, appeased the wrath of God and purchased man's redemption from the power of sin, and freed him from the curse that was pronounced upon him in the garden of Eden.

Is this the view of human nature that we are to adopt as the basis of social, national, intellectual and moral life?

"No, assuredly," I imagine all reply, and it will be said that no one in these days takes such a dark and blasphemous view of our humanity.

Let us not be too sure of this. I will quote the words of Prof. Franz Delitzsch, who, till his recent death, was regarded by many as the prince of German exegetics, and whose works in the libraries of the theological seminaries of Yale and Union are more worn than those of any other commentators. The famous Leipsic Professor says, "Man as such has his definite character in the prevalence of spirit, and woman as such has her definite character from the prevalence of soul. Observation and Scripture confirm this. The woman was formed from the lowest [?] rib of Adam; thus from the bone and flesh [?] of that region of the body where the most important organs of the life of the soul are situated. And the tempter approaches her, for the reason that he hopes to arouse in her, rather than in the man, on account of the predominant life of the soul in her, a selfishly inflamed craving for sensual gratification, whereby the divine prohibition should be superseded. She, moreover, is not without the spirit in the divine image; but she has it not immediately from God, but mediately from God through the man. Her flame of life is kindled at that of man. The man is as Paul says immediately the image and glory of God, but the woman is the glory of the man. For this reason the tempter did not appeal to the man but to the woman. The woman was, briefly to repeat it, only mediately in the form of God; she was comparatively less spiritual than psychical; and just for that reason she was more susceptible to the influences of the natural upon her and around her. For this reason the tempter approaches her, not as a pure spiritual nature, but in the form of the crafty serpent, which speaks by the power of a demoniacal delusion. By this means the woman allows herself to be enticed into a dialogue. The disguised tempter renders the divine command suspicious to her, as being unlovingly strict, and falsely tells her that want of love was its motive and origin. As soon as the woman had succumbed to the serpent, she became the serpent to her husband. The tempted one became in her turn a tempter; and Adam abides not in himself and in God; but in sight of the enticing fruit in the hand of the loved one every thought of God's love, and of the death which he had threatened vanishes from his mind. And thus he incurs an equal sin."

The origin of evil is no doubt most difficult to explain. As yet no one has with complete satisfaction explained it and reconciled it with the idea of a God of love. But the most puerile and unsatisfactory of all explanations, built entirely upon a myth, is this just given. "Primitive man attempted to explain the hard problems that beset him by inventing stories that gave a history of the genesis of things. But to make that fiction the basis for a theological dogma is wholly out of keeping with science and with the theology of to-day.

Neither is the solution of this problem of the nature of man carried much further on its way by the work of the Andover professors, as set forth in their little work entitled, "Progressive Orthodoxy." It is professedly Christocentric. Christ mediates God to the entire universe. Through him the worlds were made and continue to be. By him all things were created, and ultimately all things shall be subject to him. In other words, progressive orthodoxy makes its own, both the virtues and the vices of the early Greek fathers, Clement and Origen. The eternal sonship is maintained, and into the notion is transferred the most vulnerable part of Plato's philosophy. It ought to be distinctly borne in mind that the idea concerning Jesus set forth by the Gospel of John is not Christian at all, but came through Philo from the Neo-platonists. That which they regarded as idea or spirit in the work of creation, predicted by the Alexandrian Christians of Christ. The error has remained in the church to this day. A piece of bungled Platonic philosophy became the excuse for the Andover professors to cling to a Christocentric theology, and as a corollary to this, a belief in the fall of man; though they must, to be consistent, affirm that it is incorrect to maintain that Christ came because man sinned, for this is virtually to declare that unless man had sinned "we should never have known God in Christ." Indeed, the venerable professors find it difficult to believe "that but for this insignificant earth the most glorious revelation of God might not have been given at all." "This earth is, it may be, the sheep lost in the wilderness, while the ninety and nine [other worlds] are safe in the fold," though they are in just as great need of the redeeming and sustaining power of Jesus. "It was God's will," men used to argue, "to accept Christ's sufferings as a substitute for the punishment man deserves, and ignorant, wicked man had no right to inquire into the reason." Progressive orthodoxy thinks it has found a far more excellent way. The substitution is not one of Christ on the one side and humanity on the other, "but the race with Christ in it is substituted for the race without Christ in it." This seems very plausible for a moment. We are willing to admit that human nature has derived untold benefits from the life and example of Jesus. But the Andover professors will not leave us in accord with them even thus far; for they insist that "man left to himself can not have a repentance which sets him free from sin and death." "If man unaided could become truly repentant, he would become holy and would be the child of God, but it is only in Christ that he has such knowledge of God and of himself as is necessary to a repentance which is revolutionary." Holding as it does the absolute necessity of the atonement, and affirming that man can not have the benefits of this except through repentance, we are left in bondage still to the old myth, and the outlook for human nature is gloomy and foreboding. "The ideal relation of God is love, but the actual relation is wrath." "But for Christ God would be forever alienated from men." "The ultimate fact for every man will be his relation to Christ, in whom dwelleth all the fullness of the Godhead bodily."

In such views as these we can not rest. We must part company with those who hold to the timeworn myth and with progressive orthodoxy, progressive to upright opinion on this subject along other paths. Our whole "soul, body and spirit" reacts against the thought that human nature is ruined.

A. B. C.

Correspondence.

EDITOR OF UNITY:—A friend has sent me a clipping from a recent issue of UNITY (I do not know the date), to which I feel it right for me to respond, since it has come to my notice. I have no desire to pose as the author of any book which I did not write.

You say: "The book [Valmond the Crank] does, without doubt, show remarkable talent. We know of just one writer who from previous work seems capable of writing it," (for this compliment accept my thanks,) "and having no personal acquaintance with the author of 'Is This Your Son, My Lord?' we can scarcely judge whether she *would* have written it. If she did, she probably will never tell." I have never seen the book and therefore can not judge whether I "*would*" have written it or not; but up to the present time I have written nothing about which I "never tell" in the sense herein implied.

I did not write "Valmond the Crank." I have never seen it. Therefore I can make no comment upon it; but I do not wish by my silence, after having seen it attributed to me, to appear to the public in the light of a dark horse, so to speak, in the matter of its authorship.

The delay in sending you this correction is due to the fact that I am, and have for some time been, in St. Augustine and this place, trying to rest and get rid of the results of *la grippe*. I have not your address with me and therefore send this *via* the friend who sent me the clipping from UNITY.

The newspapers have kept me pretty busy of late trying to correct mistakes about myself. I have finally given it up; but so many of my friends are Unitarians—and your readers—I feel it due to all persons concerned to send you this note. I don't want to receive the credit or blame for a literary sin I did not commit.

Whether I could—whether I "would"—have written the book I can not say. That I did not I am very sure. Yours sincerely,

HELEN H. GARDENER.

Jacksonville, Fla.

DEAR UNITY:—One year ago it was announced in your columns that an amendment of Art. I. of the A. U. A. By-laws would be proposed at the annual meeting this year—an amendment practically identifying pure Christianity with "truth, righteousness and love." The amendment was not presented, and inasmuch as some were expecting it and ready to welcome it, an explanation may be deemed in place. The amendment was held back to ascertain the result of the vote for Mr. Effinger. When that result appeared, with its surprising gain over last year, it became at once apparent that we might confidently expect entire success next year in that matter. We were then unwilling to embarrass that question by adding for discussion along with it, the more fundamental one. They are really two questions, for some who would vote for Mr. Effinger on the Board, would not go so far as to put the A. U. A. distinctly on the broad basis, and if both questions were up at once they might be entangled.

I desire to add, however, that it is so clear to me that the absolutely undogmatic basis is the only tenable one for us, even in our missionary work, that we can not be satisfied until the real question in each form, is before the Association; unless, indeed, the A. U. A. were to resume its former cordial relations with the W. U. C. This would be such an acknowledgment of the *principle* that it might then seem unnecessary to ask for a change in the by-laws.

The delay, therefore, in presenting the amendment, is not to be regarded as an abandonment of the purpose. It is only an awaiting of developments.

EDWARD B. PAYNE.

Leominster, Mass.

DEAR UNITY:—Allow me to say a word in defense of the quotation from Faust, as defining the highest idea of God as pure feeling.

When Faust is not in the presence of Mephistopheles, who is the representative of his baser or animal nature, the ideal side of his character comes to the surface and he is not conscious "of employing all his arts" to seduce Gretchen; on the contrary he is delighted with her innocence and naiveté, and tries to make clear to such a simple and loving mind the idea of divine love. When Mephistopheles comes back and sneers at him, "The doctor has been catechised, 'tis plain,"

he answers,

"Thou, monster, wilt not see nor own,
How this pure soul of faith so lowly,
So loving and ineffable,—the faith alone
That her salvation is, with scruples holy,
Pines, lest she hold as lost the man she
loves so well!"

Rochester, N. Y. M. L.

The Best Books . . . .
FOR YOUNG PEOPLE
Can be selected from our
Library List,
Which is absolutely free from everything objectionable, and full of
Instructive and Helpful Ideas.
Send for list and prices from
WOMAN'S TEMP. PUB. ASS'N.
161 La Salle St., Chicago.

PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

Church Door Pulpit.

The Coming Synthesis of Religion.

THE CONTRIBUTION OF UNIVERSALISM.

READ BY REV. AUGUSTA CHAPIN, OF OAK PARK, AT THE W. U. C., MAY 14, 1891.

The Coming Synthesis of Religion will be realized by no arbitrary gathering together of the desirable elements of the various creeds and rituals of the world. It is not probable that an ecumenical council will assemble and decide upon the proportion of each to be included in the religion of the future. The religion of to-day has come to be what it is in the same way that the flower has come to be what it is. It has grown. It is the heir of all the generations of its kind. The rose has gathered to itself elements of use, beauty, form, color and fragrance, from earth, air and sunlight. It has availed itself of every advantage of culture and situation. Ten thousand influences have been brought to bear upon it, and having grown in harmony with them all and with its own nature, we possess it in a perfection which is something different and at the same time more lovely than it was in the beginning. It has been a rose all the time; it is a rose now; and so it will continue to be in the future. Perpetually true to its rose nature, it will more and more unfold its possibilities of fragrance and beauty. It is in much the same way that we may regard the past, present and future of religion. The religion of the present has grown out of that of the past. It has been growing according to time, place and environment in all ages and in all lands. The more minutely and critically we study the religions of the ages and the nations the more manifest is the truth that religion is one. The same germ buds in the breast of the savage, unfolds in the brain of Moses, Confucius or Buddha, bursts into bloom in the prophecy of Isaiah, and reaches its precious fruitage in the life of Jesus of Nazareth.

It ought not to trouble us much that uniformity is wanting. The variations are due to the environment, not to difference in the original endowment of man with the religious faculty. Every phase of religion anywhere, in any time, is the upreaching and outreaching of human souls after the unseen and the divine realities of which they are all in a degree conscious.

We do not talk of the synthesis of the rose; it does not trouble us that it has multitudinous varieties, but we rejoice in the fragrance and beauty of every blossom, whether found on Indian shores, on Roman hills or western prairies. We would not care to have the roses all blended in one so that we should have in all the world but one mammoth kind of blossom. Are we nearer right when we insist upon the synthesis of religion? Is it not foolish to be so antagonized by the thorns of doctrine that we can not appreciate or enjoy the flowers of faith and earnest seeking for the right and the true, which we everywhere find as the constant characteristic of genuine religion?

Paul's ideal was that of a united Christendom; and this ideal has never given up its place in the Christian heart. There has not been much in the past history of division in the church to warrant it, yet the expectation of a coming church which shall include all Christian people and hold them all by the controlling force of a common religious spirit and power, does not lose, but rather gains ground. The general culture of our time is bringing people together in many important and vital ways. We already have World's Congresses of Peace, of Temperance and of Science; and world's industrial and artistic exhibitions. We shall have religious congresses of equal scope. Already committees are hard at work planning congresses not only of Christian, but of non-Christian religions to convene in Chicago during the coming World's Fair, at which there will be free discussion and fraternal greeting.

It is impossible to estimate the good which may result from these great assemblies, calling the world's Christian workers and thinkers together upon ground common to all. It may be made manifest that their agreements are far greater than their differences. It will be a great thing if they can be brought to realize that their differences are of the head only, while at heart their aims are the same; —diversities of gifts, ministrations and methods, but one spirit. It may be that through these congresses to be held in 1893 we shall take a long step in the direction of the coming united church. Surely this concerted effort along so many lines is very significant and hopeful.

It was easy for Christians to think unworthily of each other when they lived in isolation, when nation was divided from nation and sect from sect by distances not only of leagues, but of indifference. It was not difficult then to believe in the total depravity and original sin of those who lived on the other side of the planet, and with whom there was little or no communication. Endless destruction for them seemed a thing far away. When it was to be inflicted upon heathen, heretics and strangers it was easily believed in; but all this is becoming daily more difficult. All people are, through the influences and contacts of modern society, being knit together in such close bonds of sympathy, and they are coming to know each other so well that they can no longer cooly and calmly condemn, and thoughtlessly abandon each other to a destiny so terrible. It is no longer possible to believe in the total depravity even of the heathen, much less in that of any people in Christian communities. We know them all too well, and feel the bond of universal brotherhood too keenly. This close association which our rapid transit, our telegraphic and telephonic communication, and our habit of traveling are bringing about, enables the wise to see that what seems discord, and even disbelief, is merely the individual way of seeking the universal end.

Science now recognizes the religious faculty in man; and this recognition is doing more to broaden our ideas of religious truth and experience, than all other influences combined. Whatever is scientific belongs to the eternal order of things. It is worthy of universal attention and respect.

Religion in this view is not a something that has been brought into the world as an afterthought, and by special miraculous intervention. It is not something offered to a man which he may accept or reject at pleasure. It is an inseparable part of himself. He can no more put it away than he can put away hunger, thirst, thought or feeling. If he neglects to provide for and cherish this part of his nature he does violence to himself. He is that much less a man; just as he would be if he starved the body by withholding food, or kept his mind and heart torpid from lack of mental stimulus or affectional expression.

With such views of religion, the notion so long prevalent that it is the exclusive property of priests and churches will be abandoned. Priests or ministers and churches will exist because of the importance of the religious interests of the people; but they will be endowed with no authority whatever. Their mission is to minister to and promote religious life and truth. In the future church ministers will be, as their name implies, simply helpers; and churches will be homes,—convenient places of meeting and places of mutual helpfulness, communion and sympathy. The best of everything will be brought into the church, just as we bring our best, and the best we can gather from all the world into our family home. The world will always need these church gatherings and these church homes. Anything and everything that belongs to the good—the peace and happiness of the people—belongs to Christian work, and is not out of place in the church home. Many individual churches, and I may say all our liberal Christian denominations, have already essentially reached this ground.

If present tendencies continue we shall have not only a triple alliance in Europe, but we shall have a federation of all the nations of the world. And we shall have a federation of religions for the promotion of the common objects of ascertaining truth and promoting spiritual development and life. In such a compact, denominational peculiarities will recede from the front rank, and take a subordinate place; and they will more and more relinquish their importance and sink out of sight among the trivial and non-essential things.

By some such process as this there will eventually come about—not exactly a "synthesis of religion," but rather a "survival of the fittest." The result will be a united church in which that which is best and truest, that which is universal as well as particular in each will be incorporated, while all else will fall away.

What each one of the sects as it now exists, will contribute to that future church becomes an interesting inquiry to the student who observes these tendencies of our time. What part will the peculiar doctrine known as Universalism have in the future church? What contribution will it make to the stability of its foundations, and to the use and beauty of the structure that shall be reared thereon? There are things which this, like other denominations, will lose. It, like them, has unquestionably some rubbish that it will not be worth while to carry with it into the future, and for which the future church will have no room. What will be its peculiar contribution?

One of the first things that occurs to me is one that we seldom, in these days, think much about, and concerning which we speak still less. Nobody is giving us any credit for it; but history may do us justice, and place the honor where it belongs. I allude to our old-fashioned and now unfashionable Scripture exegesis. We shall take our old Bible with us into the Church of the future. This is one of the treasures that the whole religious world will unite to preserve. And it will be to united Christendom more than it has ever been to the warring sects. It will be found to be the great book of humanity—a record of its struggle and growth in religious knowledge and life—a record of its communion with nature and with the Divine Being;—a book, in its essential spirit, of hope, of love and good will to man. This interpretation of the book is in harmony with, is indeed identical with, that which the Universalist church has put upon it from the beginning. John Murray, Hosea Ballou, Winchester and others announced that the doctrines of endless punishment, total depravity, original sin, and many other things commonly believed were not taught in the Bible; and they gave expositions of passages commonly thought to teach them, which showed to scholars of impartial mind that they were correct. Canon Farrar and others of his school, both abroad and at home, were anticipated in their interpretations by Ballou and others who set forth precisely the same facts half a century before them. The changes made in the recent revision of the Old and the New Testament—the scholarly notes in the margin, the facts that certain words should be left untranslated, and that certain others had been wrongly rendered, that certain passages were interpolated—all these and many kindred points were perfectly well known to everybody in our ranks, long before the revision was undertaken. A host of our preachers, all through these years, have stoutly maintained these interpretations of Scripture, declaring with one voice, that fairly interpreted there was not a passage in the Bible which taught any of these things.

They were, many of them, obscure men. They were ignorant of most of the things taught then and now in the theological schools. Not many of them were great preachers; but they fought a great battle in a hand-to-hand way. And however able or skillful his adversary, it is not on record that one of them was ever beaten or silenced. Obscure as they, many of them, were, it has to be admitted that some way they knew Greek and Hebrew. They knew something about oriental usages and literatures; and most of the essential methods of the "higher criticism" were at their command, though it did not occur to them to use such a phrase. The Unitarian church fought a similar battle with equal energy, and in an exegetical way, too, on other lines.

We are not doing any of this work now. It is unnecessary among the people with whom we have to deal. But was it unimportant in its day, or is it unimportant now? Let us see. The Bible is incomparably the most valuable collection of ancient literature in existence. That fact alone is sufficient reason for studying its pages carefully, and interpreting them correctly. Besides, the Bible is the authority upon which countless thousands base their religious faith, and by which they guide their lives. Is it not important that they rightly understand the book? It is of the utmost importance that any bible upon which people rely should be correctly rendered. This is illustrated by the fact that it now seems to be made clear, through recent studies, that the monstrous practice which has prevailed for ages in India, of burning the widow upon her husband's funeral pile, has been the fatal result of a wrong interpretation of one or two passages of the Hindu Scriptures. Incalculable misery has resulted from wrong interpretations of the Hebrew and Christian Scriptures. How important that the sacred books of the most enlightened people on earth should be rightly interpreted! And this, not only for the sake of preventing practical errors, but in the interests of pure scholarship; and because of the surpassing value and beauty of these writings.

> "We search the world for truth, we cull
> The good, the pure, the beautiful,
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And, weary seekers at the best,
> We come back laden from the quest
> To find that all the sages said
> Is in the book our mothers read;
> And all our treasures of old thought
> In its harmonious fullness wrought."

Another reason for highly valuing this Scripture exegesis is found in the fact that the whole orthodox world is now passing, or is soon to pass, through this phase of intellectual progress. A movement is begun among them by such scholars as Schaff, Smythe, Harper and Briggs which can not now be stayed until they all come, so far as Bible interpretation is concerned, upon the substantial ground occupied by the Universalist church since its organization.

Again, the Universalist church has always especially emphasized the great doctrines of the Fatherhood of God, and Brotherhood of Man. It

has maintained that God's dealing with one is his dealing with all, and the destiny of one the destiny of all. More than any other sect it has kept these truths before the people, and made them the logical basis of all doctrine and duty.

This church has always insisted also on the certainty of punishment for sin; that wrong-doing and its penalty sustained the relations of cause and effect; and that there were no exceptions to the rule.

It has also always rejected the doctrine of the vicarious atonement, on the ground that justice is a supreme law of the universe, in force everywhere and forever, in this world and all worlds; that

> "Nothing can be good in Him
> Which evil is in me."

But Universalism is immeasurably larger than any sect can be.

The word is becoming very popular in our time. It is on the lips of philosophy and science, and it will certainly be included in the vocabulary of the coming church.

These truths for which the sect has stood, for which its members have been everywhere spoken against, for which they have suffered social ostracism and cruel persecution in all the ways that the age permits, are now in the very air. They permeate the atmosphere of all the sects. There is not one of them but that is profoundly moved by these great thoughts and truths.

The tendency of scientific and religious thought in our time is toward the conclusion that a divine unity pervades all things; that law is universal in its application, and truth universal in its sweep. The Divine love is not only omnipotent but universal; and holds all souls in its embrace. And furthermore, all souls are bound together by a common sympathy, interest and destiny. These things being commonly accepted among us, is it not true, in the widest sense, not only that Universalism will contribute to the future church, but that Universalism is the "coming synthesis of religion."

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Life and Times of Jesus as related by Thomas Didymus. By James Freeman Clarke. Boston: Lee & Shepard.

This book, first issued ten years ago, has been added by the publishers to the "Good Company Series." It gives Dr. Clarke's views of the Gospels, and the events which they record. He is convinced "that Jesus possessed some extraordinary power over nature and life." Some of the miracles, like those of "the feeding of the five thousand, the cursing of the fig tree, the piece of money in the fish's mouth, etc.," he thinks were not marvelous works at all, but rather misapprehensions on the part of the disciples. But he thinks that Jesus after death came to His disciples in visible form; otherwise, we have no way of accounting for Christianity.

But the character of Dr. Clarke's contributions to religious thought have been well summed up by a writer in *The Nation*. "Consider the long list of his theological and religious writings after 1850, and the trail of the apologist is over them all. Their rationalism is their dominant chord—rationalism in the narrow German sense;—the explaining away of what seems irrational;—the plausible smoothing over of real difficulties with unreal solutions. And this was so because the impulse to do good was the controlling impulse of his life. He deliberately accepted the tendency to good or evil in a doctrine as a test of truth, and all doctrines appealed to him pre-eminently as calculated to increase the amount of goodness in the world, and soothe its sorrow or distress. He was not a profound thinker nor a careful scholar, and he did not win the audience of those who care a great deal for serious thinking and for careful study." But "the circulation of his writings was immense. * * No other has done so much to commend Unitarianism to orthodox believers, and few, if any, have done more to break down the sectarian divisions of our American life."

As it is in Heaven. By Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Price, $1.00.

The author has succeeded in her aim,—has produced a book worthy of the close intimacy and seclusion of thoughtful hours. Its simple prose is truly poetic, and though written with a spiritual aim it is perfect in literary style. The nature of the heavenly life is portrayed rather than its conjectural location. The foundations of heaven are shown to be in human character; love, truth and holiness are the eternal realities,—love of the Best and obedience to the Highest are the essential elements of heaven, and where these are not, God can not make a dwelling place for Himself. Heaven is indeed a Paradise, a garden, a place of growths, where spirits may develop. "To love, to learn, to grow,—these three things the heavenly life must mean, wherever it is lived."

Some of the theological phrases may be unacceptable to liberal minds, yet when interpreted by the accompanying practical suggestions they become helpful thoughts. Social discontent, and poverty of soul, are both reproved:

"The rich and the poor alike need to change their estimate of values. The envious poor and the purse-proud rich are in an equal state of poverty. An even distribution of earthly comforts, luxuries and opportunities, may secure an earthly Paradise, but not the kingdom of heaven. That can come only to loving hearts and righteous lives." The chapters upon "Forever Young" and "Eternal Life" lift the soul above the limitations of earthly existence, to that life where the spirit is forever at one with the onward movement of God's holy and glorious will. On almost every page are choice expressions — pearls of thought, aspiration, trust and resignation.

One of Our Conquerors. By George Meredith. Boston: Roberts Brothers. Price, $1.50.

No better work is now being done in the publication of the best fiction than that which the above firm is doing in its series of translations from Balzac and George Sand, and the printing of English novelists like George Meredith. The latter stands at the head of modern English fiction, a position won after a lifetime of hard toil, long indifference on the part of the reading public, and the exercise of that unfailing patience and faith in himself which belongs to genius. "One of Our Conquerors" presents all the author's usual characteristics. It is one of the most brilliant, and at the same time involved pieces of fiction writing we have come across for many a day. The theme concerns an unfortunate marriage, which one of the victims tries to abate the misery of by forming an unlawful union with another, inspired by true and lasting passion, which, nevertheless, brings little happiness to those entering it. The scene is cast in the higher social circles of England of today, with an infusion of modern reform and philosophy that renders characters and incidents very real. The moral tone of the book is like all of Meredith's, strong, invigorating and healthy. His difficult theme is treated without mock sentiment on the one hand or prurience on the other, and the impression left is that of renewed faith in the age in which we live, and the new forces at work everywhere in the social world to form a higher standard of human intercourse and individual character.

Periodicals.

THE leading essay in the *North American* for June is on "Our New War-ships," by Hon. B. F. Tracy, in which certain English criticisms of our navy service are passed in review. Two articles by Rush C. Hawkins and Robert Ingersoll on "Brutality and Avarice Triumphant" and "Is Avarice Triumphant," present the more discouraging and the more hopeful view of some modern social problems and tendencies. The Earl of Meath writes on "Compulsory Physical Education," showing the progress of English schools in this direction which he thinks American schools should try to emulate. George Ticknor Curtis writes on "The Law and the Lynchers," a subject growing out of the recent riot at New Orleans. A readable paper on "A Trip Abroad," by the late P. T. Barnum, follows. Andrew Carnegie writes about "The A B C of Money," in which he pronounces against the free coinage of silver. George E. Waring, Jr., has something to say about "Secretary Rusk and the Farmers," and Felix Oswald on "Floods and Forests." The present number completes the 152d volume and is the 415th issue of this notable magazine.

THE *New England Magazine* presents an unusually attractive table of contents. The illustrated articles are "Wagner and Tannhauser in Paris, 1861," by Edward H. House, "Benjamin Penhallow Shillaber" (Mrs. Partington), by Elizabeth Akers Allen, "Early Days of the First Telegraph Line," by Stephen Vail, "The City of Lynn," by Edwin A. Start. Mrs. Lillie B. Chace Wyman contributes "A Southern Study;" the editor, Mr. Mead, whom the readers of this magazine are always glad to see among the contributors, writes on "The Message of Puritanism for this Time," Sidney H. Morse writes on "An Anti-Slavery Hero," George L. Stearns, the Boston philanthropist. There are poems by Philip Bourke Marston, Wilbur Larremore, Dora Read Goodale, and Franklin Stanton, who contributes some stirring lines on "Andersonville." Two short stories appear, by Isabel Gordon and Charlotte P. Stetson.

THE *Atlantic* opens with an essay on Lincoln, by Carl Schurz, who thinks the great war president is already beginning to suffer the fate of heroes and becoming somewhat of a myth to the generation born since his time. The essay is a review of the larger work by Nicolay and Hay. Richard G. Moulton, whose lectures are attracting so much attention in Boston, writes on "Classical Literature in Translation." George Herbert Palmer supplies some "Reminiscences of Professor Sophocles." E. S. Winhalt has a seasonable essay on "Rowing at Oxford," and Samuel J. Barrows tells us "What the Southern Negro is Doing for Himself," and takes a hopeful view of his subject. William P. Andrews contributes his third paper on "Goethe's Key to Faust," writing this time of the "Second Part of Faust." Frank Stockton's serial, "The House of Martha," pursues its way. Bradford Torrey writes about a widowed humming-bird and its pair of young twins. Other sketches, essays and stories make up an interesting number.

A. C. MCCLURG & CO., Chicago, announce the publication in September next of a new work which will meet a real demand of the times, "The Study Class," by Mrs. Anna B. McMahan, well known to UNITY readers. The following is an extract from the publishers' announcement: "It is intended to acquaint the student with English literature by means of the direct study of its masterpieces; to look closely at a few great works, rather than to marshal a long list of names and titles; to fix the attention on the writings themselves rather than on what has been said about these writings; to stimulate individual study, and to develop the critical faculty by personal examination of an author's text, rather than to collect gossip about the man himself, or to rest content with judgments at second-hand, however distinguished the authority. Five different courses of study will be offered, with subjects as follows: 'Shakespeare,' 'The English Drama,' 'English Poetry,' 'Robert Browning,' 'The English Essay.' Each course will include thirty topics, thus providing material for one hundred and fifty topics."

SEVERAL interesting and important new leaflets are to be added to the general series of Old South Leaflets, published by D. C. Heath & Co., Boston. All of them are connected with the English Puritan period, and are of the highest value in the study of the development of our own political institutions. They include the Petition of Right, the Grand Remonstrance, the Solemn League and Covenant, which gave the name of "Covenanters" to the Scottish Protestants, the Agreement of the People, the Instrument of Government, under which Cromwell began his government, and Cromwell's First Speech to his Parliament. These leaflets, furnishing these famous original documents, heretofore almost inaccessible, for a few cents, are invaluable. There are now nearly thirty in the general series, and none of them are more important than the half-dozen Puritan documents which are the latest additions.

AMONG recently published schoolbooks is "The American Citizen," by Charles F. Dole. (D. C. Heath & Co., Boston, $1.) It is designed to meet the growing demand for instruction in the public schools in those subjects and principles which pertain to good citizenship and the development of the patriotic sentiment. We commend it to our readers as worthy careful examination.

G. P. PUTNAM'S SONS announce a new work by Prof. John Bascom on "The New Theology"; also Vol. V in their "Heroes of the Nation," "Philip Sidney and the Chivalry of England."

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Swedenborg's Service to Philosophy. By B. S. C. Eby. Peoria, Ill.: J. W. Franks & Sons. Pamphlet, price 25 cts.

A Square Talk to Young Men. About the Inspiration of the Bible. By H. L. Hastings. Boston: H. L. Hastings. Cloth, 12mo, pp. 92.

The Power of an Endless Life. By John W. Chadwick. Boston: Geo. H. Ellis. Cloth, 12mo, pp. 120. Price $1.00.

Gospel Criticism and Historical Christianity. By Trello Cone, D. D. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 365. Price $1.75.

SCHOOL OF APPLIED ETHICS

Plymouth, Mass. July 1st to Aug. 12th.

I. ECONOMICS, in charge of Prof. H. C. Adams. II. HISTORY OF RELIGIONS, in charge of Prof. C. H. Toy. III. ETHICS, in charge of Prof. Felix Adler.

Tuition for the six weeks, including all lectures, $10.

For fuller information apply to the dean of the school, PROF. H. C. ADAMS, 1602 Chestnut St., Philadelphia.

Exhaustion

Horsford's Acid Phosphate.

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labor. Pleasant to the taste.

Dr. A. N. KROUT, Van Wert, O., says:

"Decidedly beneficial in nervous exhaustion."

Dr. S. T. NEWMAN, St. Louis, Mo., says:

"A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

CONDENSED PRICE LIST OF GEORGE H. ELLIS'S BOOKS.

Abbot's Authorship of the Fourth Gospel	$ .75
Allen's (John W.) Paul Dreifuss; His Holiday Abroad	1.00
Allen's (Joseph Henry) Three Phases of Modern Theology	.35
Batchelor's Social Equilibrium	1.50
Brooke's Unity of God and Man	1.50
Brooke's Faith and Freedom	1.50
Chadwick's A Daring Faith	1.00
Clarke's Vexed Questions in Theology	1.00
Clarke's Problem of the Fourth Gospel	.50
Cobbe's (Frances Power) Religious Duty	1.00
" Duties of Women	1.00
" Scientific Spirit of the Age	1.00
" Peak in Darien	1.00
" Darwinism in Morals	2.00
" A Faithless World	1.00
Crooker's Problems in American Society	1.25
Dennis's The Two Consciences	.65
Dole's Jesus and the Men about Him	.50
Ecce Spiritus	1.25
Furness's The Power of Spirit	1.25
Gannett's Year of Miracle, full gilt	1.00
Gannett's Year of Miracle, limp, red edges	.50
Institute Essays	1.25
Mead's Martin Luther	1.25
Mead's Roman Church and Public Schools	.35
Merriam's A Living Faith	1.00
Miles's The Birth of Jesus	1.00
Mills's Gems of the Orient	1.50
Mozoomdar's The Oriental Christ	1.25
Mumford's Life and Letters	1.00
Newell's Discourses and Poems	1.50
Potter's Twenty-five Sermons	2.00
Savage's (Minot J.) My Creed	1.00
" These Degenerate Days	.50
" Beliefs about the Bible	1.00
" Belief in God	1.00
" Beliefs about Man	1.00
" Christianity the Science of Manhood	1.00
" Light on the Cloud	1.25
" Life Questions	1.00
" Man, Woman and Child	1.00
" Social Problems	1.00
" The Minister's Hand Book	.75
" The Modern Sphinx	1.00
" The Morals of Evolution	1.00
" The Religion of Evolution	1.50
" Talks about Jesus	1.00
" The Religious Life	1.00
" Religious Reconstruction	1.00
" Signs of the Times	1.00
" Helps for Daily Living	1.00
" Bluffton: A Story of To-Day	1.50
" Poems	1.50
" Life	1.00
" Unitarian Catechism	.30
Science and Immortality	.75
Stebbins's A Study of the Pentateuch	1.25
Sunderland's The Liberal Christian Ministry	.50
Talbot's Jesus: His Opinions and Character	1.50
Tender and True, cloth, red edge	1.00
" " " cloth, full gilt	1.50
" " " half calf	2.50
" " " full morocco	3.50
Tilden's Work of the Ministry	1.00
Tiffany's Bird Bolts	.75
Ward's How Religion Arises	.75
Wigglesworth's Reflections	2.00

Any book in this list sent prepaid to any address on receipt of price. Descriptive list free on application. Address

CHARLES H. KERR & CO.,
175 Dearborn St., Chicago.

THE FARMERS' VOICE.

A Weekly Publication for the Great Plain People.

Interesting, entertaining and instructive, with an aim and purpose to benefit mankind, The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.

Fifty-two numbers for $1.00. Thirteen weeks' trial trip 25cts. Can you afford to do without it?

For club rates and commissions address

THE FARMERS' VOICE,
334 Dearborn St., Chicago, Ill.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, &c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

Notes from the Field.

Boston.—On Monday of Anniversary week Rev. Brooke Herford and Mrs. Herford entertained all the visiting ministers at a sociable-tea at their parsonage.

—The Western Conference question occupied the A. U. A. annual meeting an hour and a half. The vote upon the test election of a Chicago candidate for director of the A. U. A. ran to two hundred and fifty-two—more than double the number at the meeting a year ago. Five hundred and seventy-six votes were cast. The stated addresses at the meeting were unusually interesting.

—The essay of Rev. John C. Learned, of St. Louis, before the Berry Street Conference was a close, terse statement of the trend of liberal Christianity beyond old crude ideas of God, beyond the "mythology" of all crude forms of Christian worship, out into the light of clearly defined and clearly stated conditions of moral and spiritual progress. Mr. Learned pleaded for precise, accurate language in sermons and prayers, omitting obsolete and outworn phrases.

—The Woman Suffrage Festival in "Music Hall" Wednesday evening was well attended, all the floor being covered with tables. The invited guests were seated on the platform. Gov. J. H. Long presided. After supper and band music the addresses were made—all telling of progress and of confidence in future efforts of the Leagues. Mrs. Lucy Stone, Susan B. Anthony, Mrs. Spencer and many others made short speeches.

—The Unitarian Festival on Thursday evening in Music Hall was a succession of superior utterances. Progress in "bulk and also in quality" of Unitarianism was toasted. Sympathetic reference was made to the echoes which "might come out to us were the walls of Music Hall phonographic."

—The Free Religious Association reported in all its meetings very fresh promises of dispelling clouds in the religious sky. In the liberal and in the closer sects truth-seekers are studying advanced thought, however labeled.

Grand Rapids.—A friend writes that the Unitarians of this place are beginning to feel thoroughly established. Miss Tupper has been here consecutively since March 15th. Services are held in the Jewish synagogue twice each Sunday. A Sunday-school was organized in March and with hasty strides is trying to catch up with the other schools in the Six Years' Course of study. A Conference meeting is held regularly Wednesday evenings. The Unitarian Gospel hymns, the responsive services of Sunday-school and hymn-book are often used at these meetings. Every one mingles freely in the informal talk of the evenings, which has been kept almost wholly upon the deeply personal problems of religious experience. The Emerson tract compiled by Mr. Gannett has been very helpful in these meetings. This leads one easily into the sanctification of the spirit. Next year the society will probably use the Parker, Channing and Martineau compilation in some such way, if we still need a text for our co-operative sermonizing. The Unity club has had four public meetings. "Hypnotism," "The Eight-hour Law," "Manual Training," and the "Single Tax" have been the subjects discussed. In this manufacturing city, all industrial problems have especial significance, and as both the workingmen and employers are giving hearty co-operation, the club may well hope to become a practical power in the community, and to help in securing a mutual understanding.

—The Holland Unitarian Church and its pastor are an inspiration to the work, and an example of thorough work and consecration. The Unity club is under auspices of both societies, as it has the active co-operation and sympathy of the English-speaking members and its pastor. The Michigan Conference is to meet here next fall.

Salina, Kan.—Rev. W. G. Todd, writing of his class in the study of religion at this place, says: "We have about fifty members, and I can hardly bring the meeting to a close even at the end of an hour and a half. Our theological basis is purely scientific, the theory of evolution and the development of the moral ideal, pertaining to the oneness with the great purpose of nature. We use all scripture as illustration, but none as the source of religion."

Englewood.—A paper on "The Office of Religious Research and Instruction," read before the Bible class of the Universalist church by Mr. A. H. Heinemann, was the occasion of a very interesting and spirited discussion. The existence of God and agnosticism, the Trinity, Dr. Briggs's heresy and the Presbyterian church were topics which were dwelt upon with much earnestness and interest.

Germantown.—From an able sermon on "Steps of Faith," we take the following: "Faith is, at deepest, spiritual insight—reconciling the contradictions of the world. Across the gulf of ignorance the soul throws its life line and makes it fast within the veil. Faith neither stops at denial nor waits for confirmation. Fate may slay the trusting man but not his trust."

Alton.—The Unity Club of Alton celebrated the close of its year's work with a literary and musical entertainment which filled the church to its utmost capacity. The Alton paper says: "The thorough appreciation of the large and cultured audience was testified by repeated encores. There was not a secondary production in the entire performance."

Correction.—The communication on the Shot-Tower Hill Pleasure Company which appeared in our last issue should have been credited, as a report read at the annual meeting of the W. U. S. S. Society, to Juniata Stafford.

Meadville, Pa.—Mr. F. W. Pratt, a graduate of the Meadville Theological School in the class of 1890 and now a resident graduate at Cambridge, has accepted a call to the ministry of the First Parish, West Roxbury, Mass.

Taking Things Easy

is simply taking Pearline to do your work. In the laundry or about the house it is a servant in itself. It takes away drudgery as well as dirt; it brings comfort as well as cleanliness. You can use it on anything with safety; you can use it on everything with profit.

Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by

204 JAMES PYLE, New York.

What Can Ethics

DO FOR US?

An address given before the Philosophical Club of Harvard University, Sanders Theatre, March 27, 1890, by **William Mackintire Salter.**

A Tacoma lawyer writes the author: "I have this moment finished reading your address, and I can not restrain the impulse to write to you and say that I have been greatly lifted up in spirit and strengthened by it. While I have been for years upborne by the same spirit which animates your speech, yet so stern, nay, heart-breaking, has been my outward environment that at times I am submerged in gloom and despondency, and need to hear the trumpet call to inspirit me. Your voice sounded in my ear at a time when I was very weak and weary, and new life has been imparted to me, for which I thank you."

Mr. Blake, one of the editors of UNITY, writes of the same address: "I have read it with admiration and gratitude. Hardly I need say, yet, for my own joy, I will say that I agree with every syllable of it. It inspires and lifts me by a peculiar and heavenly power in it. I never have read a loftier piece, of its length, in any language or literature, nor do I see how any of any length could be nobler except by the reiterations and climbings of strength on strength which come by the fact of length."

Paper, 32 pages, 10 cents, postpaid.

Address:

CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

For a Disordered Liver
Try BEECHAM'S PILLS.
25cts. a Box.
OF ALL DRUGGISTS.

"Down With High Prices."
THIS SEWING MACHINE
ONLY $10!

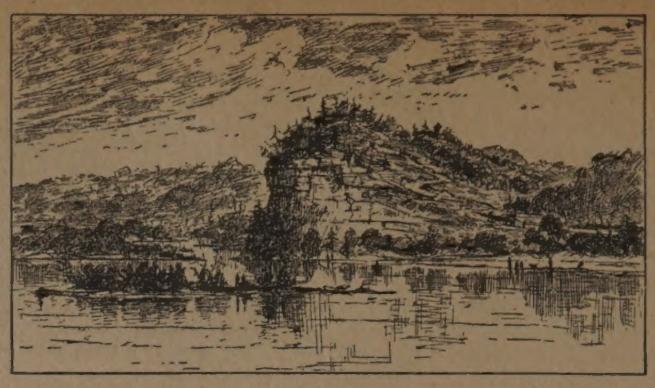
Top Buggies, $55.00 Harness $7.50
Road Carts....10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale..40.00
Forge and Kit of Tools.....20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

WORLD'S FAIR PICTURES OF ALL BUILDINGS?

Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 50 Cents, with Paper 65 Cts.
THE WESTERN WORLD, Chicago, Ill.

TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

THE TOWER HILL SUMMER ASSEMBLY



Ministers Institute.

The Unity Club.

Sunday School Institute.

HILLSIDE, WISCONSIN, AUGUST 2-16, 1891.

THE SECOND SUMMER ASSEMBLY AND FIFTH ANNUAL S. S. INSTITUTE.

The place and method of the meetings of a year ago proved so successful and satisfactory to those in attendance that the coming meetings will be conducted on essentially the same plan. From 9 to 10:30 will be given to a Ministers Institute in which will be discussed parish and pulpit matters and methods, under the leadership, it is hoped, of Mary A. Safford, of Sioux City, Ia. This will be followed by an intermission of half an hour. From 11 A. M. to 12:30 P. M. will be given to the study of the second year's work, in the six years' course now pursued by many of the Unitarian Sunday-schools, which will be conducted with a special view to giving help to superintendents, teachers, and others who propose following the course.

The first part of the year's work will be given to the study of "Some Religions of the Older World":—the Teachers and Bibles of the non-Christian world. These studies will be under the direction of John C. Learned, of St. Louis. The second part will be some studies in practical ethics "In the School," under the direction of Miss Juniata Stafford, of Chicago, an experienced public school teacher. The afternoons will be given to rest, recreation, and amusement, boating, riding, etc. The evenings will be given to popular lectures on scientific and other Unity Club topics, in charge of Mr. and Mrs. L. W. Sprague, of Monroe, Wisconsin.

THE TOWER HILL PLEASURE COMPANY.

Incorporated January, 1890.

This company has acquired title to, and is improving, a beautiful bluff overlooking the Wisconsin river. The tract of land contains upwards of sixty acres, and has been laid out in lots suitable for cottages or tenting. A kitchen and dining-room building is being erected, where campers not choosing to cook for themselves can secure meals at economic prices. Tents with floors, furnished with cots, can be rented at reasonable prices. A new steamer, with a capacity of thirty passengers, has been put upon the river for the accommodation of guests. The privilege of tenting, or the right to erect a cottage, is secured to every shareholder. Price of shares $5.00 each.

This company has no official connection with the Summer Assembly, but those who spend more or less of their vacation at Tower Hill will find themselves, by means of boat, livery team, or a good walk, within comfortable reach of the meetings. These will be held in Unity Chapel, unless shares enough are sold to warrant the company in building a suitable pavilion with chapel room on the camp-ground. Friends of the Summer Assembly are invited to help it by taking shares in the Tower Hill Company, whose interests and sympathies, though not identical, are intimately related.

LOCATION, ACCOMMODATIONS AND EXPENSES.

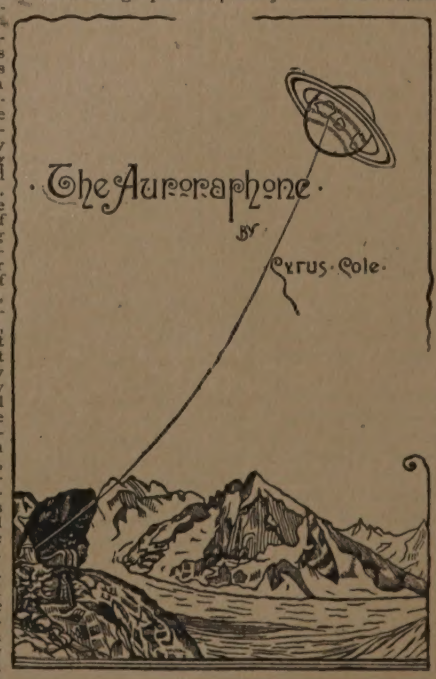
Spring Green, the nearest railway station, is reached via Prairie du Chien division of the C. M. & St. P. Ry. and is situated thirty-five miles west of Madison. Trains leave Chicago at about 11 A. M. and 11 P. M. Fare $5.02. Ministers can obtain half-rate permits on lines leading thither by applying to the secretary. Board at the Hillside Home School Building, $6.00 per week. At the farm-houses so far as can be accommodated, $3.50 per week. For camping possibilities see above. Institute ticket, admitting to all the classes and lectures, $2.00.

Applications for accommodations, up to July 1, should be made to **Ellen T. Leonard,** Woodlawn Park, Chicago, Ill., Secretary of the Summer Assembly. After July 1, to Jenkin Lloyd Jones, Hillside, Wis. Applications for shares in the Tower Hill Pleasure Company should be made to either of the above, or to the secretary of the company, Enos L. Jones, Hillside, Wis.

THE AURORAPHONE,

A ROMANCE, BY CYRUS COLE.

Sprightly in style, sensible in its logic, and scientific in its denouements . . . accessories of out-of-door adventures and daring escapades, a ghost story and a love story artistically blended with the AURORAPHONE messages.—*Religio-Philosophical Journal.*



The Gospel Banner—(Conservative Universalist)—says of the book: The purpose of it is commendable. It aims at delineating a possible world of human beings thoroughly united in pursuits, sympathies, successes, joys and sorrows, struggles and attainments—a unified world grounded on an all-pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. . . .

. . . The ideas are much like those of the Gospel regarding a community of interests; if one member suffers, all suffer; if one is prosperous, joyous, happy, all partake of his experience, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness shall be embodied in the minds and acts, the laws and institutions of the whole family of earth.

The Twentieth Century—(Radical! Social Reform) says of the book: The Auroraphone opens as though it were merely a story of adventure, very well told indeed, but still a story of adventure. But the "hair-breadth 'scapes" of a party of young men, interspersed with many a ludicrous incident, really constitute the introduction to the more solid and valuable part of the book. The author has evidently read "Robert Elsmere," "Looking Backward," and other sociological and religious novels, and realizing their shortcomings as *novels* has not fallen into the error of introducing long and seemingly interminable discussions. The reader is never allowed to forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economically heterodox novels. "The Auroraphone" combines the heterodoxiness of both.

Philadelphia Item: This story is a romance of the most startling character, . . . exceedingly amusing. . . . The man at the other end of the auroraphone explains how he came to get into communication with the earth, and then gives to the operators on top of the mountain the history of Saturn, explicitly explaining their ideas of the social and moral conditions through which they had passed. . . . There was ample time for the author to weave into his story several pretty love episodes and exciting incidents. The story is decidedly well written, and will be read with much interest and pleasure.

Handsomely bound in cloth at One Dollar, and in paper at Fifty Cents. A reduced fac-simile of the cover is shown in this advertisement. 249 pages. Sent prepaid anywhere on receipt of price.

CHARLES H. KERR & CO., Publishers,
175 DEARBORN STREET, CHICAGO.

The Home.

Helps to High Living.

Sun.—We are for religion, against the religions.

Mon.—A faith is a necessity to man; woe to him who believes nothing.

Tues.—To dare,—progress is at this price.

Wed.—We bow to the man who kneels.

Thurs.—There is eternity in the right.

Fri.—The right is the just and the true.

Sat.—Diamonds are only found in the darkness of the earth; truths are only found in the depths of the thought.

—*Victor Hugo.*

The Inner Light.

"I have a little trembling light, which still
All tenderly I keep, and ever will.
I think it never wholly dies away;
But oft it seems as if it could not stay,
And I do strive to keep it if I may.

Sometimes it seems there is no flame at all,
I look quite close because it is so small,
Then all for sorrow do I weep and sigh;
But some one seems to listen when I cry,
And the light burns up, and I know not why."

A Mortgage On a Bicycle.

John Moneypenny asked his father to buy him a bicycle. He had outgrown his velocipede, but he had not money enough for a Columbia. His father thought this would be a good opportunity to teach John a little business. "What can you get one for?" he said. John said that Dick Header had a very good one which he was willing to sell for twenty-five dollars. It was worth a good deal more.

"How much money have you got?"

John said that he had saved up about fifteen dollars.

"I can not buy a bicycle for you," said his father; "but I will help you buy one if you want me to. How long will it take you to save the other ten?"

John calculated it would take him three months.

"Well," said his father, "I will lend you ten dollars to put with your fifteen to buy the bicycle with on two conditions: the first is that you give me a mortgage on the bicycle to secure the repayment of the ten dollars, and interest at the rate of one cent a week until the loan is paid; the other condition is that the bicycle shall be in good order, and kept in good order, for if you don't pay me my ten dollars, and I have to take the bicycle and sell it to get my money back, it will not sell very well if it is out of order."

John negotiated the bargain with Dick Header, and reported to his father, who said: "Now you must write a bill of sale for Dick to sign, which will always afterward prove that the bicycle belongs to you, and that you paid for it." So John wrote, at his father's dictation:

"I, Dick Header, have this day sold my bicycle to John Moneypenny and he has paid me for it twenty-five dollars in full."

This was laid away for Dick to sign when the time should come.

"Next," said his father, "we want a mortgage of the bicycle, from you to me." So John wrote again, at his father's dictation:

"I, John Moneypenny, have this day assigned and transferred to my father, my bicycle, which I have just bought of Dick Header, to secure my father the payment of ten dollars lent me by him, which I am to repay in three months, with interest at one cent per week until the principal is paid; and I am to keep the bicycle in good order at all times. And in case of any default on my part, my father is at liberty to take the bicycle and sell it, and retain out of the proceeds what I owe him, paying me the balance, if any."

That evening Dick came to the house with the bicycle to get his money. John produced his fifteen dollars out of a drawer and a tin savings-bank and a purse, and his father produced his ten dollars from his wallet. Dick signed the bill of sale; John signed the mortgage; his father handed John the ten dollars, and took the mortgage. John put the ten dollars with his fifteen dollars and handed them to Dick, and took the bill of sale and the bicycle.

That evening there was great fun on the sidewalk.

A few weeks afterward John missed his bicycle. He was making a great hue and cry when his mother told him that she had seen it in his father's library. John hurried to the library, and was amazed to see it there with a little placard on it bearing the words "FOR SALE." He jumped at it to carry it off, but he found that it was securely tied. Just then his father came in. "Well, John," said he, "do you know any one that wants to buy a bicycle? I want to sell this one."

"Why," said John, "who does this bicycle belong to? It is mine."

"No," said his father, "you made default in your interest last week."

"Well, that was n't my fault," said John. "I was away, and I forgot all about it."

"I did n't say it was your fault," replied his father; "but you are in default, and that gave me the right to take the bicycle and sell it to get back my money."

John produced the penny to hand it to his father, with a grave expression which relaxed into a smile as he saw his father, upon receiving it, take off the sale label, and unlash the machine and surrender it to him. As he was going out of the door, he turned and said: "Father, who does this bicycle belong to, anyway? It does n't seem as if it was mine."

"Yes," said his father, "it is yours, subject to a mortgage. I have got "a pull" on it, as the boys say, and can take it away from you, perhaps. It is yours, subject to an incumbrance, now. If you succeed in saving up ten dollars within three months, besides the interest, then it will belong to you free and clear."

At the end of the three months, when the mortgage matured, as the phrase is, John surprised his father by producing and counting out his savings to the amount of ten dollars, for he had a good allowance given him on the condition that he should save half of it for permanent purchases; and his father surrendered the mortgage.

John put the paper in the fire, and watched it burning with great satisfaction, saying: "There! I hate a mortgage."

"Yes," said his father, "that is right; but still you would n't have been able to buy a bicycle when you did without the help of a mortgage."

—*Christian Union.*

"THE FASHIONABLE CORSET SUBSTITUTE."

EQUIPOISE WAIST FOR LADIES, MISSES, AND CHILDREN.

Made on true hygienic principle; modeled on lines which give a graceful figure; perfect support from shoulders, distributing clothing-strain and weight; three garments in one, corset, waist, and cover; best of materials.

Write for a copy of our finely illustrated pamphlet on

SENSIBLE DRESSING.

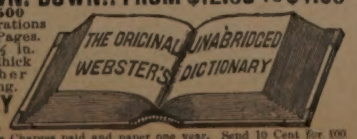
Containing unbiased articles by eminent writers

FREE TO EVERYBODY.

GEORGE FROST & CO., 31 BEDFORD ST., BOSTON.

DOWN! DOWN!! FROM $12.00 TO $4.00

1500 Illustrations 1615 Pages. 8 x 10½ in. 4½in. thick Leather Binding.



ONLY $4

Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

Ayer's Cherry Pectoral

The best of anodynes, this preparation rapidly soothes irritation, strengthens the delicate organs of speech, and restores the voice to its tone and power. No singer or public speaker should be without it. Lydia Thompson, the famous actress, certifies: "Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

Ayer's Cherry Pectoral,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

TWO sample copies BOOK REVIEW sent free on receipt of 1c. stamp. LILY PUBLISHING HOUSE, 161 La Salle St., Chicago.

SCHOOL GIRLS Make $100 a month, others $2,500 a year. Work at night. Outfit only 10 cents. Address The Western World. Chicago, Ill.

Letters to Farmers' Sons

ON THE

Questions of the Day,

BEING FAMILIAR TALKS ON POLITICAL ECONOMY,

By HENRY S. CHASE, M. D.

This work is making a sensation.

PAPER, 25 CENTS; CLOTH, 50 CENTS.

"NEWS FROM NOWHERE:"

Being a System of

VOLUNTARY SOCIALISM,

By WM. MORRIS,

POET, AGITATOR AND SOCIAL REFORMER.

Written in opposition to Bellamy's Scheme of Compulsory Socialism.

PAPER, 50 CENTS; CLOTH, $1.00.

Address,

TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

EVERY LADY HER OWN DRESSMAKER.

The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Tracing Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for **ONLY $1.00.** This paper gives information of all Government Lands, and of each State and Territory with fine illustrations, also cuts of all structures and everything of interest connected with the **World's Fair of 1893.** Sample Copy and 100 Page Clubbing Catalogue 10 Cents.

THE WESTERN WORLD, Chicago.

EVERY LADY

Who sends us **25 CENTS** and the names and addresses of 10 lady friends who love to read, will receive **THE YOUNG LADIES' BAZAR,** a large 16 page monthly full of Beautiful Pictures, Charming Stories, Fashion Notes, Household Doings and Fancy Work, etc., **ONE YEAR FREE.** Don't miss this rare chance, as this is the best, cheapest and prettiest **FAMILY AND FASHION JOURNAL** published. On and after Jan. 1st., 1892, the regular price will be $1.00 per year. **SEND AT ONCE** or any time before Jan. 1st., 1892, and receive it one year for only 25 cents.

For 5 cents extra (30 cents in all) we will send you post-paid an **ELEGANT FASHION CATALOGUE** of Paper Patterns containing 40 pages and 1300 illustrations of over 650 different styles of ladies', misses' and childrens' garments, amount of material necessary to make same, etc. Ad. **YOUNG LADIES' BAZAR,** 230 La Salle St., Chicago, Ill.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure an Rich Land as the Sun shines on at **$1.25 per acre.** What better could be left for Children? Where these Lands are; how to get them, as well as for information of all states and Territories, send **10 cents** and receive the beautiful Engravings, a Picturesque Panorama of the United States. Address **THE WESTERN WORLD, Chicago, Ill.**

THE LAWS OF HEREDITY A book for every wife and mother. Cloth, 383 large pages, $1.00 by mail. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Miss Willard's Idea:

"MY 'DEN' has a new attraction. On the corner of the large oaken desk, presented to me by helpful friends, stands a revolving book-case with twenty-two out of thirty-two volumes of the Columbian Cyclopedia. This is one of six cyclopedias that have gathered around me in the course of my half-century of studious habits; and while I can honestly speak in terms of commendation concerning them all, it is natural that the Columbian, being the last, should in some sense be the best, having the advantage of all its predecessors as a basis on which to build.

"The feature, *HOWEVER, THAT STRIKES ME MOST FAVORA-*bly is the new departure in respect to size. Each volume is eight inches long, five and a half wide, and one and a third thick, and answers the practical definition of the word 'handy' better than any other book of reference that I have ever come across. Standing within hand-reach, and easily handled, one is apt to refer to it ten times hand-running when he would once to a big, bulky, and burly volume not so close to him (or, better, her), and heavier to hold.

"Hence I believe *THIS CYCLOPEDIA IS MORE APT TO* come into common use, especially among women. The entire Cyclopedia will have about twenty-six thousand pages, including nearly seven thousand illustrations. The revolving book-case standing on the corner of one's desk or table is an entirely new feature, and one that specially commends the enterprise to the attention of the busy. There is one special feature that I value, and that is that all words and titles, biographical and geographical, are pronounced; first the title is given, and then it is re-spelled according to phonetics. The cost of the entire set in first-rate binding is less than seven cents a day for one year. It seems to me that it would pay almost any family to take into serious consideration the propriety of making the Columbian a member of the home circle."—FRANCES E. WILLARD.

We did not think— *TO BE FRANK—WHEN WE BEGAN* to examine the Columbian Cyclopedia, that it promised to deserve very strong commendation. But the more we studied its characteristic features, the more highly we learned to regard it, and we now feel justified in commending it to our readers as a very comprehensive, well-arranged, and useful work. The pronunciation of titles and other difficult words is indicated. The articles are written tersely and intelligently, and for the benefit of ordinary readers rather than of specialists. The volumes are of a size to be easily held in one hand; are printed clearly. In view of the amount of material furnished, the compactness of the publication is remarkable. By the great body of intelligent men and women who do desire a cyclopedia which is reasonably comprehensive, accurate, intelligible, orderly in plan, and low in price, this will be found abundantly worth attention."—*The Congregationalist*, Boston, Mass.

The Columbian Cyclopedia is a Library of Universal Knowledge and an Unabridged Dictionary of Language in one; *32* volumes, nearly *26,000* pages, and *7,000* illustrations. Cloth binding, per set, *$25.00;* half-Morocco, per set, *$32.00. Specimen pages free; sample volume 60 cents, postage 16 cents; sample returnable if not wanted, and money refunded.*

GREAT OFFER.

$5.00 *cash* will secure immediately, by express, *volumes 1 to 16,* in cloth binding, the *remaining volumes* being delivered as installments of *$1.25* for each are paid; *25 cents* a volume extra for half-Morocco.

Catalogue, New, Standard, and Holiday Books, sent free. Prices low. Sold by all Dealers. THE COLUMBIAN PUBLISHING CO., 393 Pearl St., New York; 242 Wabash Ave., Chicago. *Mention this paper.*

Announcements.

Unity Library.

1. THE AURORAPHONE. By Cyrus Cole. Paper, 249 pages, illustrated cover in brown and gold. Fifty cents. Cloth, $1.00.

2. THE GENIUS OF GALILEE. By Anson Uriel Hancock. Paper, 507 pages, half-tone engraving of Munkaczy's Christ before Pilate on the cover. Fifty cents. Cloth, $1.50.

3. THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Our standard parchment edition with an added cover to protect from handling. Fifty cents. Cloth, gilt edges, $1.00.

4. ST. SOLIFER, WITH OTHER WORTHIES AND UNWORTHIES. By James Vila Blake. Paper, 179 pages, with beautiful half-tone engraving from design by Eva Webster on the cover. Fifty cents. Cloth, paper label, uniform with Mr Blake's other books, with engraving as frontispiece, $1.00.

5. JOHN AUBURNTOP, NOVELIST: His development in the atmosphere of a fresh-water college. By Anson Uriel Hancock. Ready in July.

Other numbers will follow in monthly succession. We shall aim to keep up the standard of *Unity Library*, as a purely American series of Books, appealing to the best class of intelligent readers. Any number mailed promptly on receipt of price.

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

SPECIAL LIMITED OFFER.

To induce prompt renewals at a season when remittances are usually slow in coming in, we make this special limited offer.

For 25 cents, accompanied by one dollar for UNITY, we will send any fifty-cent number of *Unity Library*.

For 45 cents, accompanied by two dollars for UNITY, we will send any two fifty-cent numbers of *Unity Library*.

For 60 cents accompanied by three dollars for UNITY we will send any three fifty-cent numbers of *Unity Library*.

This offer holds good for the month of June.

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

THE PICTURESQUE B. AND O.

Bishop Perry, of Iowa, describes his pleasant journey from Chicago to New York, via Washington.

Bishop Perry, of Iowa, in a recent issue of the Iowa *Churchman*, says: "One traveling eastward from Chicago, via the Picturesque Baltimore and Ohio Railroad, finds rest and comfort in the Vestibuled Pullman limited trains on which travel is no longer irksome, but luxurious. There are two of these trains daily from Chicago, one leaving at 10:10 A. M., and the other at 2:55 P. M. It is in the morning train that we begin our pleasant journey across the plains. Our faces are turned toward the nation's Mecca. To-morrow we shall see Washington, for the "Baltimore & Ohio" alone, of all the many routes between the seaboard and the lakes, passes directly to and through the Capitol City. The patriotic American recognizes this feature of the Baltimore and Ohio's attractions, and on his journeyings east or west finds the opportunity to rekindle the fires of his love for his country, and his appreciation of his country's past, as he looks out upon the architectural splendor of the seat of government, and revives his memories of what this spot has been, and is, and is to be, in the history of our land.

"Ere we leave the mountain plateau, the noble buildings of Deer Park attract the eye. Even winter's grey tints can not hide the singular beauty and marked attractiveness of this noted place of resort. A pretty church shows that the summer visitors to Deer Park take their religion with them into the country, and the handsome cottages grouped about the hotel and the fine walks and drives in every direction, added to the salubrity of the air and the coolness which is obtained when all the world below this elevation is feeling the oppressiveness of the heated term, makes this an ideal spot for summering.

"Reaching the base of the mountains we find ourselves traversing the debatable ground of the Civil War. The streams we cross, the fields we have left behind on either side, the ravines we thread as we speed "on to Washington," have their historic Associations with that internecine strife that pitted the Blue against the Gray.

"The 'Royal Blue' line of the 'Baltimore and Ohio,' compassing the distance between the Nation's Capital and the chief city of 'My Maryland' at a rate of speed frequently marking sixty miles an hour, Baltimore in its beauty is seen but for a moment, for Philadelphia is yet to be reached and then New York. It is not late when the great commercial metropolis of the land is our final stopping place, and the smoking, throbbing, panting engine rests at our journey's end."

BECHAM'S PILLS cure Sick-headache.

$5000 a year is being made by John R. Goodwin, Troy, N.Y., at work for us. Reader, you may not make as much, but we can teach you quickly how to earn from $5 to $10 a day at the start, and more as you go on. Both sexes, all ages. In any part of America, you can commence at home, giving all your time, or spare moments only to the work. All is new. Great pay SURE for every worker. We start you, furnishing everything. EASILY, SPEEDILY learned. PARTICULARS FREE. Address at once, STINSON & CO., PORTLAND, MAINE.

Dr. Price's Baking Cream Powder.

Used in Millions of Homes—40 Years the Standard.

EVERY WATERPROOF COLLAR OR CUFF
THAT CAN BE RELIED ON
BE UP TO THE MARK
Not to Split!
Not to Discolor!
BEARS THIS MARK.

TRADE CELLULOID MARK.

NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. . . . Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune.*

BOOKS BY JAMES VILA BLAKE.

ESSAYS. Cloth, 216 pages. $1.
POEMS. Cloth, 188 pages. $1.
A GRATEFUL SPIRIT, and other sermons. Cloth, 303 pages. $1.
ST. SOLIFER, with Other Worthies and Unworthies. Cloth, 179 pp. $1.
The four volumes just named are uniform in binding, dark blue vellum cloth, red burnished top, paper label.
ST. SOLIFER, with Other Worthies and Unworthies. Paper (*Unity Library No. 4*), 179 pages, 50 cts.
LEGENDS FROM STORYLAND. Cloth, square 16 mo, 97 pages, 50 cts.
Manual Training in Education. Square 18 mo. 94 pages, cloth 50 cents, paper 25 cents.

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

James Vila Blake's Essays have a certain antique flavor, a sixteenth century quaintness, a Baconian vigor of thought and compactness of expression, that at once lay hold upon the reader with promise of refreshment and inspiration. Triteness may be in the themes, but there is little or none in the handling. Quotations and illustrations, apt and abundant, diversify the pages, which are full of aphoristic utterances, sage precepts, and suggestive expositions.—*The Critic*, New York.

A new essayist and a new poet and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays, he seems a born essayist, and when we read the poems, he seems a born poet . . . There is not an essay in the book that is not worth a cultured man's reading, both for thought and style.—*Evangelist*, New York.

That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many great and lasting good.—*The Index*, Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr. Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

The Idea of God.

Its origin and development in human history. A Critical Essay. Price 15 cents.
THE OPEN COURT PUB. CO.,
Drawer F., CHICAGO.

TACOMA Investments in TACOMA Realty Yield Big Returns. We are sole owners of the Farmland and Elmwood Additions and will sell lots on installments. We have acre tracts suitable for fruit and hop raising. We also deal in city property. Write us for particulars and say what you want. Barlow & Kleeb, Tacoma, Wash.

Only $20 ODELL DOUBLE CASE TYPE WRITER
It has 78 Characters, and is the only Type Writer with Check Perforator attachment. Is fast taking the lead of all Type Writers. Special terms to Ministers & S.S. Teachers. Send for circulars. Odell Type Writer Co. 35 Fifth Av. Chicago.

FREE CITY AND COUNTRY.
A live and aggressive Agricultural and Home paper will be sent for one year and a premium worth 50 cents, all for
FIFTY CENTS.
CITY AND COUNTRY is a semi-monthly, 16 page paper. This offer will be good during 1891. We want 100,000 circulation. Sample copy and list of premiums sent free. Address
CITY AND COUNTRY, Columbus, Ohio.

Hulbert Bros. & Co. St. Louis, Mo.
Artistic Metal Workers.
Brass, Iron and Wire Office-work. Railings, Crestings, Nettings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.

THE WESTERN WORLD, Illustrated.
Fine Engravings. Only 25 cents a year. Chicago, Ill.

Dollar Clearance Sale.

25 Valuable Pamphlets,
Over 1000 pages, sent prepaid for $1.00.

Many of the pamphlets in the subjoined list are now extremely scarce and can not be obtained after our present stock is exhausted. We offer the set pre paid for $1.00, as long as they last, and also indicate the prices of separate pamphlets. It should be noted that the separate prices aggregate over $3.00, hence it is economy to order by the set.

Liberty and Life.—By. E. P. Powell. 208 pages. Price in cloth 75 cents, paper edition sold only in this combination, or given to any subscriber sending us a new name for a year with $1.00.

The Unending Genesis.—By H. M. Simmons. 111 pages, 25 cents.

Practical Piety.—Four sermons by Jenkin Lloyd Jones. 60 pages, 10 cents.

Uplifts of Heart and Will.—By James H. West. 20 cents.

The God of Civilization.—A Romance by Mrs. M. A. Pittock. 25 cents.

Appendix to Third Edition of the Evolution of Immortality. By C. T. Stockwell. 10 cents.

Truths for the Times.—Abbot. 10 cents.

Christian Propagandism.—Abbot. 10 cents.

God in the Constitution.—Bradford. 10 cents.

Compulsory Education.—Abbot. 5 cents.

The Present Heaven.—Frothingham. 5 cents.

The God of Science.—Abbot. 10 cents.

On the Vision of Heaven.—Newman. 5 cents

A Study of Religion.—Abbot. 10 cents.

The Battle of Syracuse.—Two essays by James Freeman Clarke and Francis E. Abbot. 10 cents.

The Public School Question.—By Bishop McQuaid and Francis Ellingwood Abbot. 100 pages. 10c.

An Agnostic View of the Doctrine of Vicarious Atonement.—By W. H. Spencer. 5 cents.

Evolution in its Relations to Evangelical Religion.—By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. 5 cents.

Messianic Expectations.—By Rabbi Solomon Schindler. i. Introductory, 5 cents; ii. Out of print; iii. The Carpenter's Son, 5 cents; iv. Judaism the Mother, and Christianity the Daughter, 5 cents; v. A Genuine Messiah, 5 cents.

The Proposed Christian Amendment to the Constitution.—By Francis E. Abbot. 5 cents.

Is Romanism Real Christianity.—By Francis W. Newman and Francis E. Abbot. 10 cents.

The Philosophy of a Strike.—Dunning. 5c.

Remember this is a clearance sale. Send now, don't wait six months and then complain because we can not give you all the pamphlets advertised. We have about 50 full sets, and when part of the pamphlets are out of print we shall have to substitute others. Address.

Charles H. Kerr & Co., Publishers
175 Dearborn Street, Chicago.

MARTIN LUTHER
AND OTHER ESSAYS.
BY DR. F. H. HEDGE.

CONTENTS:—Martin Luther, Count Zinzendorf and the Moravians, Christianity in Conflict with Hellenism, Feudal Society, Conservatism and Reform, Rev. William E. Channing, D.D., Science and Faith, Classic and Romantic, The Steps of Beauty, Ethical Systems, Ghost Seeing, Personality, The Theism of Reason and the Theism of Faith.

We can commend the book to any one interested in religion or literature. It bears reading as few collections of review articles and addresses do, and it is worthy to form a part of that small body of good literature that will not lose its savor with the change of the years.—*San Francisco Chronicle.*

A handsome volum e of 326 large pages. Publishers' price, $2.00; our price, including prepayment of postage or expressage, one dollar. Supply limited, order at once.

Address
CHARLES H. KERR & CO., Publishers.
175 Dearborn Street, Chicago.

HELPS FOR HOME NURSING
By Irene H. Ovington.
A pretty cloth-bound book of 114 pages, that tells home nurses
How to improvise conveniences for the sick-room,
How to secure good ventilation,
How to arrange the room,
How to prepare and serve delicious food,
How to amuse the invalid,
How visitors should be taught to behave,
with many other helpful suggestions.
Price, including postage, fifty cents. Agents wanted.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE THE CHICAGO, ROCK ISLAND & PACIFIC
FAST VESTIBULED TRAINS,
DINING CARS
VAN BUREN STREET DEPOT.
E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.
THE GREAT ROCK ISLAND ROUTE

UNITY a weekly journal of
Freedom, Fellowship and Character in Religion.
Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics.
One dollar a year.
Ten weeks on trial for ten cents in stamps.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Perry & Martin,
44-143 La Salle St., Chicago,
Loan Money for estates and private parties on city property at current rates.
ELLEN A. MARTIN Attorney.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principal

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.